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universally recognized as a singularly clear and reasonable thinker upon the problems of Christian doctrine. It is a matter of general interest to know what such a man thinks of present-day Christianity, with all its limitations and imperfections, and how he would present these convictions to those not necessarily in sympathy with himself. In this little volume, made up of three lectures delivered before an audience of students at the Johns Hopkins University, Dr. Clarke meets just such an inquiry. Under three heads—"The Christian People," "The Christian Doctrine," and "The Christian Power"—he sets forth his conception of the divine realities that, spite of all human misapprehension, gave to Christianity its dignity and worth and power. The discussion is no polemic. One needs to read but a few pages to appreciate the atmosphere of gentleness, goodness, and truth in which his thought proceeds; and no less marked is that same freshness and vigor which made his theology so notable a contribution to religious literature. Familiar truisms, under his treatment, become full of fresh suggestion. In days of much confused thinking, and of a muddy or over-laden style of expression, his simple, limpid English is a delight to the reader. The force of the argument and the winsomeness of its spirit will make the book helpful and persuasive to a wide circle of readers.—HENRY KINGMAN.

*Die Rettung des Menschen durch Christum, in neuer Weise aus der Schrift entwickelt.* Von Paul Johannes. Erster Theil: Die objektive Seite. (Meissen: Verlag von H. W. Schlimpert, 1898; pp. iv + 402; M. 3.60.) This book is a defense of the orthodox Lutheran statement of the doctrine of justification by faith against the teachings of Beck and Ritschl. So far as we can see, there is nothing in it which can be called new, unless it be the entire absence of the usual "rabies theologorum," and the fact that the author does not rest his conclusions on the statements of other theologians with which he happens to agree. There is an entire absence of corroborative citations from other theological works, while, on the other hand, the Scriptures are made the basis of his proofs. This latter fact probably accounts for the somewhat pretentious title: "in neuer Weise aus der Schrift entwickelt." The chief merit of the book is the emphasis the author lays on sin and its consequent punishment, on the necessity of an atonement, and on the fact that a complete and satisfactory atonement has been made by Christ. The book needs a concluding part in which the human or subjective side of salvation is treated.—ALBERT J. RAMAKER.